

THE  
MISERIES OF FRANCE,  
A  
WARNING TO BRITAIN.  
A  
SERMON;

Preached in St Michael's Church, Dumfries, the 27th of  
February 1794,

The day appointed for a GENERAL FAST through Scotland,  
on account of the WAR.

By DAVID TRAIL, A. M.

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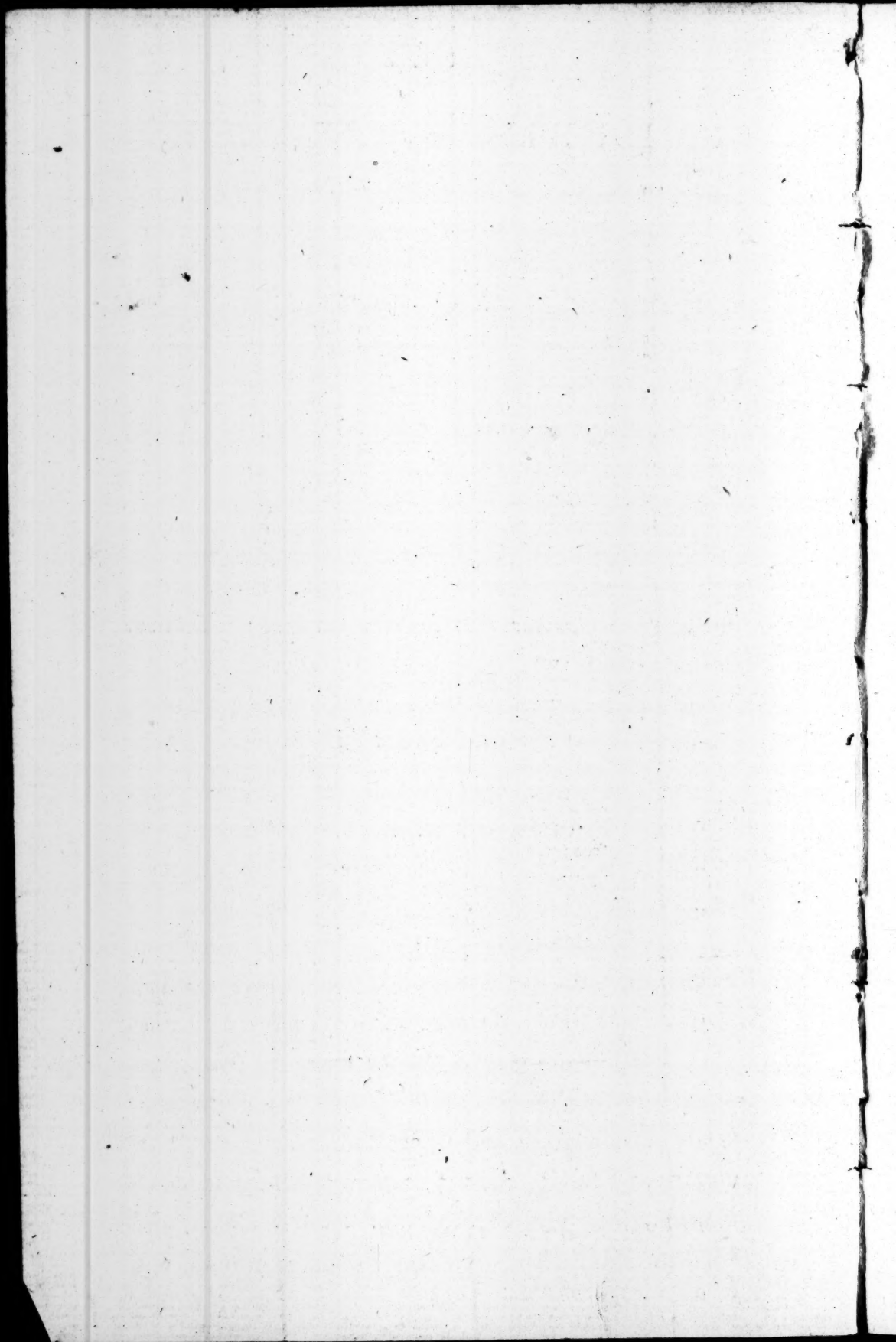
“ If not equal all, yet free,  
“ Equally free; for orders and degrees  
“ Jar not with Liberty, but well consist.”  
  
“ Take but degree away, untune that string,  
“ And hark what discord follows.”

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DUMFRIES:

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M,DCC,XCIV.



## INTRODUCTION.

I AM sufficiently aware, that the very favourable reception which the following Discourse met with, at the time it was delivered, was more owing to the partiality of the audience, than to its own merit; and it is therefore, with much diffidence, that I now venture to submit it to the unbiaſſed and ſeverer judgment of the public. At the ſame time, though I cannot flatter myſelf it has any claim to their approbation, I may yet hope, that the SERMON which I here publiſh, will evince the loyalty, and, I truſt, the piety of the Hearers and of the Preacher: and, if by being more widely circulated, it ſhall in any degree contribute to confirm or inſpire ſimilar ſentiments in others, its publication will be honourably juſtified---and I ſhall be abundantly rewarded. If, however, my preſumption ſtands yet in need of a further apology, it is enough that I publiſh it at the requeſt of the Congregation before whom it was preached---a requeſt which, in the preſent circumſtance, I have thought it my duty to obey.

If I have touched on politics, and carried them to the pulpit, the OCCASION and the TIMES are my excuſe. If I have adverted to the crimes and calamities of a foreign nation, rather than our own, it is for the purpoſe of admonition, and to enforce exhortation by a great and impreſſive example. The miſeries of France, are the neceſſary conſequence of the wickedneſs and depravity of its inhabitants, and afford the moſt awful evidence of the exiſtence, and  
over-ruling

over-ruling providence, of that God whom they have dared to deny, and that it is His hand which is now uplifted for their punishment, if not for their destruction. My object was, to turn the attention of my hearers to the true causes of national prosperity and ruin, as exemplified in the recent history of France ; and to shew from it, that the reformation of individuals is the first and most efficacious step towards the reformation of the State ; and, that a wicked people are alike incapable of freedom and of happiness ; or, in sublime phrase, that it is “ righteousness ALONE which can exalt a nation, while “ sin is the reproach and ruin of any people.”

It is almost unnecessary for me to add, that, in alluding to the occurrences which have taken place in that wretched country, I could mention nothing that was not known before, and I could say nothing that was new. Every fact has been already stated, and almost every possible observation has been already made. If, therefore, I have repeated the statements or observations of others, it was unavoidable, and indeed, on such an occasion, immaterial. My great and proper object was, their application to the purpose of edification. The fame of a preacher is nothing ; the advantage or instruction of his flock is all. With these sentiments, I now present this little offering to my countrymen : and, tho’ I shall be highly gratified if it is honoured with their approbation, it is, nevertheless, in being USEFUL to them that I shall find my true reward.



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# S E R M O N.

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JEREMIAH v. 9.

*Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?*

**I**F ever there was a period when the judgments of God were visibly abroad in the earth, and his arm lifted up to execute vengeance on the children of men, it is the awful crisis in which we now live. A mighty storm that had been gathering over the nations, is at length burst forth, with a violence hitherto unknown, and has produced effects unexampled in the annals of the world.—In vain should we search history for any parallel. The wars, the massacres, the enormities of former ages, afford nothing similar,—nothing so terrible,—nothing so sinful. Misery, in its most ghastly shapes, and guilt, with its most frightful aggravations, overspread and desolate one of the fairest countries, and one of the most powerful kingdoms of the earth, and threaten to involve the whole globe in one universal scene of ruin and devastation.

It is not for me to say what all these mighty shocks, all these dreadful calamities, portend—Neither shall I say that we are at length arrived at some of those disastrous periods, which our Saviour so awfully describes, and which he hath

told us, are to precede and to announce the final consummation of all things. But surely, my brethren, although the end of the world be not yet come, we behold enough before us in the situation of the nations of Europe, and in our own, to bring us hither with hearts and with minds seriously and devoutly disposed, for discharging the grave and solemn duty of this day.—Our religious and gracious Sovereign, hath been pleased to order this day to be set apart, as a day of fasting and humiliation throughout this realm, and hath invited us to humble ourselves before God, and pray for his mercy, if peradventure we may yet be saved from those calamities, with which so great and so fair a portion of Europe is overwhelmed and desolated; and which, in their devouring progress, have at length reached unto us. The sword which had been so fatally imbrued in the blood of the neighbouring nations, is now drawn against ourselves; and a wicked ferocious people threaten, at this moment, to invade our happy isle; not merely to conquer and to subdue, but avowedly to plunder, to destroy, and to exterminate. Let us add to this, our own internal divisions and civil broils, by which our domestic comfort and security were so lately and so seriously endangered. Above all, let us reflect on the wickedness of the land, and we must confess, that fasting, humiliation and prayer, are indeed duties of peculiar propriety and necessity at this awful moment.

He who believes in God, will naturally look up to Him for protection in the hour of danger;---and I need not state to a Christian audience, that the season of safety and of danger are alike His dispensation—that war and peace are from the Lord—that it is He who maketh nations prosperous,

prosperous, or bringeth them to desolation—that it is He who loads our fields with plenty, or visiteth the land with famine—that it is He who giveth, and He who taketh away—that it is the Lord to whom we are indebted for all the blessings we have hitherto enjoyed as a nation ; and that it is by his over-ruling providence, we are now exposed to the calamities and dangers of war.

Let us then, my brethren, humble ourselves before that God who rules the earth, and who defends and protects, with his Almighty arm, the nations that serve and obey him. Let us pray to Him that our sins may be forgiven, and that our country may be saved ; not only from the avenging sword, from the famine, and from the pestilence which follows in its train, but also from the contagion of wickedness and irreligion, of which we have beheld the dreadful effects in a neighbouring nation, who, not satisfied with having renounced and discarded every amiable and gentle virtue of the heart, and openly abandoned themselves to the commission of the most unprincipled and inhuman vices, have at length declared war against heaven itself, and, in the madness of impiety, have spurned at the Providence, and defied the Omnipotency, of the Lord of all ; and, in language which I dare not repeat, have presumed to assert, that there is neither a God—nor heaven—nor hell. But can crimes like these escape unpunished ? “ Shall I not visit for these things ? saith the Lord : and “ shall not my soul be avenged on such a nation as this ? ”

It may not, on an occasion like the present, be unuseful, or foreign to the object for which this day has been set apart, to take a survey of the tremendous chastisements  
which

which God, in his fierce anger, hath poured out upon the French nation, and at the same time trace them to their source, in order to impress them indelibly on our minds, that, like a beacon to the affrighted mariner, they may serve to give us timely warning of our danger, and teach us to shun the fatal rocks on which that misguided, guilty people, have dashed the vessel of their State, and made shipwreck of their ALL. It is indeed, to the unmerited goodness of God, that we have hitherto escaped them : for it is not yet many months since our prospect was gloomy, and danger imminent. An alarming spirit of disaffection and sedition had been industriously, and but too successfully, diffused over this country. The poor and the needy were artfully taught to behold, with envious eyes, the property of the rich. The different orders of the community were made to regard each other no longer as brethren and friends, but as deadly enemies ; and the moment seemed to approach, when their growing hatred would be quenched in blood. The ignorant and unsuspecting multitude, seduced by the specious artifices of discontented and designing men, and made converts to the novel and ensnaring system of *Equality*, were easily encouraged to believe, what it was so natural for them to desire, that all men are originally equal, and ought therefore to be all equal sharers in the honours, offices, and emoluments of the State. It was in vain, during the first moments of this epidemic phrenzy, that Reason raised her voice, and endeavoured to impress sounder principles upon the public mind—It was in vain she told the people, that this boasted system of equality was impracticable and absurd ; and that an attempt to establish it, would inevitably terminate in calamity and ruin—It was in vain she told them, that it was contrary to nature,



nature, which has so essentially distinguished us from one another, both by the faculties of our bodies, and by the powers of our minds,—and which, by assigning to each individual his peculiar form and endowments, has stamped, with indelible characters of inequality, the whole human race—In vain she shewed them, that were it possible to introduce a perfect and universal equality among mankind, it could not subsist for a single day, unless the nature of man, and the circumstances in which he is placed, were to be totally changed—Nay, it was even in vain that Christians were told that this equality, for which they panted, was directly contrary to the intention of Providence, and the declared will of God, who has expressly taught us, “ That  
 “ children are to reverence their parents ;” “ that ser-  
 “ vants are to obey their masters ;” “ that subjects are  
 “ to honour their King ;” “ that the ordinances of man  
 “ are to be submitted to for the Lord’s sake ;” and that it  
 is our indispensable duty “ to render unto all their dues,  
 “ tribute to whom tribute is due, custom to whom custom,  
 “ fear to whom fear, and honour to whom honour—” In  
 short, that the various ranks and stations of society are to  
 be preserved and maintained.

Blessed be God ! at length the season of reflection returned : the people saw their error, and turned again into the paths of duty and of peace. Blessed be God ! who opened their eyes ere it was too late, and graciously preserved us from the dreadful evils which threatened to overwhelm us, and from those scenes of strife, tumult, and rebellion, which the baneful doctrines inculcated upon the people were so well calculated to introduce. But let not our deliverance render us supine. On the contrary, while



we contemplate, with joy and gratitude, our present favourable prospects, and acknowledge our obligations to a wise and vigorous Administration, by whose timely exertions, under Providence, we have in so great a degree been indebted for them, let us not forget the magnitude of the dangers we have escaped---Above all, let us never lose from our remembrance the causes from whence they arose ; and that it is for their sins that nations are brought low, and that the land is made to mourn. Let us ever remember the words of the Prophet Hosea, and let us teach them to our children—" The Lord hath a controversy with the inhabitants of the land, because there is  
 " no truth, nor mercy, nor knowledge of God, in the  
 " land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood  
 " toucheth blood ; *therefore shall the land mourn.*" Hof. iv. 1, 2, 3.

Let us now, as was proposed, turn our eyes to France, and behold whether we can trace to those causes, here enumerated by the Prophet, the calamities which have ravaged her provinces, laid her cities waste, and transformed her once polished children into a horde of savage banditti—Nor will the research be difficult. We are, unhappily, but too well acquainted with the crimes of that infatuated people, and have been too nearly partakers of their guilt and of their fate. The abolition of their National Church,\* and of its most sacred and respectable institutions,

\* By their National Church, I mean the *entire* Establishment—not merely its absurdities and superstitions, in the destruction of which every true friend to Christianity and to mankind must have rejoiced ; but with these they have abolished every form of worship, and openly renounced

institutions, an utter disregard for all the obligations of morality, and the absolute sacrifice of religion to *human policy*, were the impoisoned sources from whence have issued those noxious streams, which have deluged their country with crimes and with misery, and brought it to the brink of destruction. “ They forsook the Fountain  
 “ of living waters, and hewed them out broken cisterns  
 “ that would hold no water.” “ They forgot the God  
 “ that formed them, and lightly esteemed the Rock of  
 “ their salvation.”—Neither truth, nor mercy, nor the knowledge of God, remained among them; and therefore, according to the Prophet, do they mourn. In a word, it is from their sins that those plagues have proceeded, which at this moment overspread their land.

But let us investigate the particulars : The French Reformers, in the paroxysm of their vanity, commenced their vaunted revolution, by the destruction of the whole existing forms and principles of their government; and by an open and professed contempt for every institution, that had been transmitted to them from their fathers : every law, usage, and authority, which had formerly existed, was instantly annulled : the very records of their nation, they condemned to the flames. And finally, in the madness of their folly, they determined to destroy the entire fabric of civilized society, and utterly dissolve every bond, however sacred, by which mankind had hitherto been knit together, from the foundation of the world. Religion, even the benign religion of Jesus, was the object of their implacable aversion; not only because it bore upon it the

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venerable

all regard to the Deity. They have plundered his temples—overturned his altars—slain his priests, or driven them into exile ! !

venerable character of antiquity, but also because its doctrines militated against their impieties, and their unprincipled ambition; and taught men to be humble, to be chaste, to be kindly affectioned one to another with brotherly love, in honour preferring one another; and enjoined them to honour all men, to love the brotherhood, to fear God, to honour the King. They hastened therefore to proscribe it, and to pull down all those establishments, which were calculated to disseminate or preserve it. The consequence was such as might have been expected—For when piety and virtue, which are the great pillars and props of society, were thus thrown down, the superstructure could no longer stand. The moment that religion was destroyed, the whole fabric of the State gave way, and crumbled into fragments, spreading ruin and devastation around: the land was over-run with wickedness;---the people overwhelmed with misery;---and France, in the same moment, became the scene of the most unheard-of crimes, and her inhabitants victims of the most dreadful calamities: The judgments of the Lord went forth, like an embattled host, against them; and the words of the Prophet Jeremiah, seemed to be specially accomplished in their fate—“ A  
 “ noise shall come even to the ends of the earth; for the  
 “ Lord hath a controversy with the nations; he will plead  
 “ with all flesh: he will give them that are wicked to the  
 “ sword, saith the Lord. Thus saith the Lord of hosts,  
 “ Behold, evil shall go forth from nation to nation, and a  
 “ great whirlwind shall be raised up from the coasts of the  
 “ earth. And the slain of the Lord shall be at that day  
 “ from one end of the earth even unto the other end of  
 “ the earth: they shall not be lamented, neither gathered,  
 “ nor buried.” Jer. xxv. 31, 32, 33.

It seems impossible not to perceive the visitation of God, in the calamities which have befallen France. They are indeed of no common kind, and wear upon them the undeniable character of the Divine vengeance. But a few years ago, it was one of the most powerful flourishing kingdoms of the earth ; united at home—respected abroad : whereas, at this moment, it presents nothing from one end of its provinces to the other, but a continued scene of misery, desolation and ruin. Confusion and anarchy, civil discord and rebellion, universal enmity and famine, assail it on every side ; and, like the avenging ministers of God, seem to be rolling on it like a resistless tide, and to threaten it with utter destruction. But even this is not all—Left any of its inhabitants should be spared by their enemies—left any should escape the ravages of war, famine and disease, these blood-thirsty monsters are continually executing vengeance upon one another and themselves. Like the descendants of Ishmael, their hands are against every man, and every man's hands against them. Murder (however shocking the assertion) has become their pastime ; and hundreds of innocents, without the form of a trial, or even the pretence of actual guilt, have been *frequently* brought together, and butchered in the face of day, for the gratification of an inhuman populace, and their still more sanguinary leaders.\* Neither rank, nor sex, nor age, nor innocence,

\* I need scarcely, in proof of what is here asserted, recal to the recollection of my readers, the recent atrocities which have been committed at Lyons and Toulon, where thousands were put to death, for no other reason than because they inhabited these ill-fated cities. The guilty, if any guilty there were, had already fled ; and these miserable victims were either old men, women and children, or such as had taken no part in the plots or politics of their fellow citizens, and who, conscious of their innocence, thought they might remain in safety. Alas!



innocence, could protect the wretched sufferers from their fate ; and even the bitterness of death was aggravated, by every circumstance which a barbarous and ferocious cruelty could devise. But while we grieve for the righteous blood that has been shed, especially for that of an innocent and virtuous King, and his ill-fated Consort, it deserves to be remarked, (because we must perceive in it the hand of an avenging Providence,) that the murderers themselves are in their turn become the victims of triumphant villany, and are daily falling under the dagger or the axe of their former associates. Many of them have already met their doom ; and the remainder seem to be proceeding, with unceasing fury, to execute the Divine vengeance upon one another, and to evince, in a signal manner, that “ whosoever shed-  
“ deth man’s blood, by man shall his blood be shed.”

But it is painful to contemplate scenes so fruitful in crimes—so pregnant with misery : and I should willingly have spared both you and myself the melancholy recital. The example, however, is calculated to give a great lesson to the nations of the earth ; and all, therefore, ought to hear it—to know it—and to remember it : perhaps, too, on an occasion like the present, it is my duty to lay it before you. It is at the same time consolatory to observe, in this œconomy of Providence, a fresh proof that the  
Almighty

they were nevertheless dragged forth by hundreds, and massacred promiscuously, by firing upon them with cannon loaded with grape shot ; or, if any yet survived, they were dispatched by the bayonet. Even the houses in which they dwelt, if of goodly appearance, were razed to the ground, with a destructive cruelty, alike unmeaning and insatiable.—But Lyons and Toulon were not the only scenes of these shocking catastrophes—Paris, Versailles, Avignon, Bourdeaux, Nancy, & Marseilles, with many others, have each their tale of woe to relate.

Almighty is ever watchful over his people ; and, that the more heinous crimes committed against society, are seldom permitted to pass unpunished even in this world. Scarcely had the French perpetrated the murder of their Sovereign, ere his blood seemed to rise up against them, and to be required at their hands. The country became one universal scene of misery and woe, and exhibited throughout, the tremendous spectacle of a land against which vengeance had gone forth, and which the fiery indignation of the Lord was ready to consume. Within, were dissensions and strife, and famine, and murder : without, desolation and the sword. “ Her enemies encompassed her round about, and kept “ her in on every side,” and threatened to destroy her cities, and to “ lay them even with the ground; and her “ children within them.” My brethren, is not this the Lord’s doing, which is so marvellous in our eyes ?

But let us now change the prospect, and bring our observation home to ourselves, and to our own country, and compare, with grateful hearts, our present situation with what it lately was. The period is still recent, and our recollection of it must be strong, when all the evils which afflict France seemed to be impending over ourselves.— The blood-stained rulers of that wicked land, not satisfied with the multitude of their domestic sins and sufferings, and envious of our happiness, sent hither wicked emissaries to sow sedition among our people, and, if possible, to seduce them from their loyalty, and excite them to rebellion. Unhappily, too many were deceived by their artifices, and blindly adopted doctrines ;---plausible indeed in theory,— but in practice calamitous, iniquitous and fatal. The presence of these sowers of sedition, and their associates, was fair—

fair\*—They were to obtain *Liberty*, and establish *Equality* : but their liberty was licentiousness, and a mere cloak for rebellion ; while their equality, as in France, would have produced nothing but anarchy, desolation and woe. Such of the actors in this attempt, as have been misled by the insidious arts and sophistical arguments of others, we must in some degree pity and lament ; because, although their errors might have proved fatal to their country, they acted from an honest motive. But those who have been, and still continue to be, the cool and deliberate instigators of a conduct, pregnant with so much mischief, and who wish to introduce confusion, massacre and devastation, into their native land, under the specious pretence of reformation, are monsters, whose characters we must regard with abhorrence and detestation. Their numbers, happily, are few ; and their devices have been frustrated. “ In the  
“ net

• Many in the lower walks of life, utterly ignorant of the nature and object of those new-fangled doctrines so industriously propagated by our innovating politicians, readily acquiesced in their schemes, merely from the absurd idea, that their situation could not become worse by the introduction of a new form of Government, and that any change in the Constitution of the country would probably produce an alteration in their circumstances for the better. But alas ! they did not reflect that, though they had neither titles nor property to lose, they might be deprived of what is infinitely more valuable—of what, so far as human laws can do it, is amply secured even to the meanest subject of the British Empire—their personal security—their domestic comfort and tranquillity—their civil and religious rights—in short, all that is truly dear and valuable in society.—Besides, have they neither principle nor virtue to lose, and is it nothing to sacrifice them on the altar of rebellion, and at once turn foes to their country—to themselves—and to their God ? Those, doubtless, who have any regard to their own interests, would do well to reflect seriously on the part they are about to act, before they sound the trumpet of sedition, or attempt to embarrass the measures of Administration, and overturn the established order of things.

“ net which they had laid privily for others, they have  
 “ themselves been taken ;” and have been punished by  
 those very laws they had violated, and hoped to overturn.

And here I cannot but remark, that it is a very great aggravation of the offences of all these pretended Reformers, that we live under the best form of Government that exists, or ever did exist, upon the earth,—and under which there are but few real grievances of which to complain. In France the case was widely different—Their Government was equally despotic and corrupt ; and though the King was virtuous, the people were oppressed ; and there was much, much to reform. But shall we, who possess that admirable Constitution, so justly considered as the pride of our own, and the envy of surrounding nations ; shall we, at the instigation of unprincipled seditious men, attempt, with inconsiderate and sacrilegious hands, to pull down the venerable fabric of our State, and scatter to the winds our dearest and most valuable rights—our wise and beneficent laws—our security for property and life—our civil and religious liberty—our trade—our arts—our religion—In a word, all that ought to be dear to us as men, as citizens, or as Christians ?—Shall we, like a wayward child, grown insolent and peevish from too much indulgence, spurn at the blessings we enjoy, and, with indignant scorn, cast all this precious inheritance away from us, in the vain expectation of finding PERFECTION in the undigested theories, or the untried and impracticable schemes of weak and wicked men ? God forbid !—Let us, my brethren, wisely hold fast a Constitution which we know and feel to be good and excellent, and not rashly overturn it, in the absurd expectation of receiving a better in its stead—from men too



utterly unpractised in state affairs, and who are wise only in their own eyes. Look around you and see. Those men who are perpetually complaining of grievances, and urging the necessity of Revolutions and Reforms, and who affirm that nothing is easier than to cure every defect in our Constitution, and to establish a perfect form of Government, are either persons of shallow understandings, who are themselves deceived, or they are *pretended* Patriots, who, to accomplish their own sinister purposes, assume the mask of friendship only to deceive you. Believe them not—Perfection accords not with a frail and feeble creature—it is not an attribute of man, or of any human institution. A perfect form of Government, is therefore a thing impossible to be found, or to be established upon earth. Do not the Scriptures tell us, “That now we “know only in part, but when that which is perfect is “come, then that which is in part shall be done away?” Do they not also tell us, that that which is perfect shall not be found until this earth shall be no more, and until we shall be transplanted into that new and better world, “wherein dwelleth righteousness.” Besides, were even the frame of our State perfect, and our laws free from every defect, what security can we give that we would thereby become wiser, better and happier, than we are? God hath given us a perfect law from heaven, and we have not kept it. Christ hath given us a perfect example, and we have not followed it. Where then, I would ask, is the mighty object in removing every defect from our Government, and from our laws, unless we could be assured, that we should in consequence acquire new powers of mind, and new dispositions of heart, to avail ourselves of this imaginary perfection?

But,

But, my brethren, this is impossible. We are imperfect beings; and the works of our hands, and the imaginations of our hearts, must partake of our infirmity, and be imperfect also. Let us then rest content with that degree of perfection which is attainable—Let us be content with that excellent form of Government we enjoy, and not hazard the loss of all the blessings we derive under it, by a vain attempt to render it *perfect*?—Let us rather evince our wisdom and our loyalty, by our endeavours to preserve it, and to transmit it, unaltered and unimpaired, to the latest generations of our posterity.\*

But, I trust, it is unnecessary for me to enlarge further upon this subject here, or to use any arguments to persuade Britons that they do indeed live under a good Government—a Government which allows them as great a degree of liberty, as is consistent with subordination, with the security of life and property, and with the necessary restraint and punishment of crimes. If, however, there are any who are not yet satisfied, and who wish for a more extended and lawless freedom, they must renounce society,

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and

\* I hope I shall not be here intentionally misunderstood, as insinuating that every degree of reformation in our Government is dangerous and inadmissible. I mean only to condemn *Revolutions*, where they are not compelled by *absolute necessity*—I mean only to reprobate the idea, that *perfection* in Government is attainable, and that the people ought not to rest satisfied until they have obtained it—I mean to assert, that a gradual, a temperate, and constitutional Reform, is, in every case, better and safer than the total abolition of the existing Government, for the purpose of establishing another, of a new form, and upon new principles, in its stead. The experience of mankind confirms this assertion, and has demonstrated, that sudden revolutions in Government are always dangerous, and calamitous, and have but seldom been productive of good.

and seek it in the wilderness. The pretended Philosophers of France indeed, when they overturned their former Government, told their countrymen that they were become free—perfectly and compleatly free; and they continue, day after day, to repeat the assertion. But let us not be deceived by words—The tree is known by its fruits: and what are the fruits which this boasted tree of liberty has produced? Calamities, greater perhaps than have ever before existed upon the earth,—oppressions more grievous than have heretofore been the lot of any people—Crimes so enormous and atrocious, that the bare recital of them fills the mind with horror. But it is impossible to convey any adequate idea of the miseries which overspread and afflict that devoted country—anarchy, massacres and rebellion, with every concomitant evil, throughout her provinces; and war, of the most desperate and calamitous kind, assailing her on every side.

Such is the frightful catalogue of the fruits, with which this fatal tree has overwhelmed that most wretched country. Like the apple that tempted our first parents to transgress, its fruit appeared at first to be fair, and sweet, and pleasant: but alas! like that of the forbidden tree, it has been pregnant with mischief, misery and death. What shall we infer? Not that France is free—not that its form of Government is rendered perfect—*No*. That never can be good which is the occasion of so much evil. That cannot be liberty which is displayed only by licentiousness and oppression. How different, and how enviable when contrasted with these, are the effects of that admirable Constitution under which, by the goodness of God, we have the happiness to live? And how thankful ought we to be,  
and

and above all in times like these, that it is still preserved to us, and that all the machinations of our enemies have been defeated ! Blessed be God ! we can still lie down in *peace*, and sleep in *safety* ; and, though the sound of war is heard from our shores, and reaches even to the ends of the earth, we notwithstanding remain unmolested, and free from almost all its calamities —“ But the eternal God “ has been our refuge, and underneath us are his everlasting arms.” For ever blessed be his name ! ! !

I have now, my brethren, laid before you an account of the present situation of France, and of the evils which afflict her. I have stated to you also, faithfully and truly, the causes from whence they arose. I have, at the same time, contrasted the misery of that unhappy country, with the manifold blessings which we of these kingdoms continue to enjoy. I have shewn you, and I pray God it may make a suitable impression upon every one of us, that irreligion, a disregard to God and his worship, together with a restless desire of innovation and change, have brought France to the very brink of destruction—In other words, I have shewn you, that it is for their sins that nations are made to mourn, and that it is righteousness alone which can exalt a kingdom, and make a people happy. What shall I say more?—My brethren, an awful truth remains,—and let us tremble while I repeat it—We ourselves are a wicked sinful people ; and if God had dealt with us according to our deserts—let every one who hears me lay his hand upon his breast, and say what would have befallen us.—The French nation committed grievous crimes ; and the vengeance of heaven has overtaken them : but have we been preserved from similar calamities, by our own righte



ousness? or, has it been our own right-arm that protected us? No---Our national offences have been many and heinous; and it is of the mercy of God only, that we have not been already consumed in our iniquity. But let us not provoke further the Divine anger, lest our God should at length forsake us, and cast us off for ever. Let us humble ourselves before Him, and pray that our sins may be forgiven, and his judgments averted from the land. Let the misfortunes we have hitherto escaped, and the dangers which actually impend, open our eyes while it is yet time, and induce us to have recourse to that Being, who alone has power to save and to destroy. Let us be less anxious to discover the faults of those who rule over us, and more solicitous to avoid the sins and errors which beset ourselves. Let every man, of whatever station, begin the great work of national reformation, by the amendment of his own life and conversation; convinced of this great truth, that when the people are virtuous, the State will prosper, and the nation flourish. Let every man examine himself, and begin the work of reformation at home: and let us all unite in earnest prayers to Almighty God, that we may be protected from the evils which threaten us—that peace may be again restored within our walls,—and that prosperity and plenteousness may long continue to be diffused over our land!---O God, be merciful to us and bless us! continue to look down upon us in mercy, and graciously enable us to join, with grateful hearts, in the Psalmist's hymn of praise, and say, "Happy are the people who are in such a case, yea blessed are the people who have the Lord for their God." Amen.

THE END.